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*An Historical View of the first
Planters of New-England.*

NO. IX.

(Continued from p. 172.)

BIOGRAPHY.

THAT we may be enabled to form a correct opinion of the venerable founders of the New-England Colonies, it is necessary for us to have a more distinct view of those individuals, whose virtues and services rendered them conspicuous, than can be taken from a general history of events. Though sensible that the task is arduous, and the subject worthy of the labors of the ablest Biographer, under the persuasion that some account of the characters of those great and good men, whom we love to denominate our forefathers, will be acceptable to the readers of the Magazine, the work will be attempted.

Of the early settlements of New-England, the colony of Plymouth, the first in standing,

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led the way in the establishment of the most important civil and religious institutions. The fathers of that colony, therefore, for their zeal and indefatigable labors, will always be held in the most grateful remembrance; while their practical wisdom and rational piety can never cease to be revered. The eminent characters of that colony, may, very justly, be the subject of our first attention.

The most distinguished person of that extraordinary company, who made the settlement of Plymouth, and commenced the first colony, which in its early state had the appearance of permanency, within the present limits of the United States, was their venerable Minister, the Rev. John Robinson. Through the interesting vicissitudes of about twenty years, he was their leader, their shield, and the only common bond which gave a unity to all their pursuits.

Mr. Robinson was born in the East of England, about the year 1575. Possessed of a strong and discriminating mind, under

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the advantages of a liberal education, he made an early and distinguished progress in those branches of science which were the principal subjects of learning in that day. Having been early inducted into the work of the gospel ministry, he applied with great diligence to the study of the scriptures, and to the constitution and character of the national church. Of that church he was a member, having received episcopal ordination, and was settled over a small congregation near Yarmouth. He entered upon the work of the ministry about the time when the debates, between the advocates of high episcopacy and the Puritans, managed by those able champions Whitgift and Cartright, were carried on with the utmost vigor. The minds of all men were affected with those discussions, and such as were of an inquisitive turn, necessarily examined those subjects which so greatly agitated the nation. From a careful attention to the existing order of the religious establishment, Mr. Robinson became convinced that many of the ordinances and ceremonies of the church were unsupported by divine precept, and inconsistent with the word of God. Finding that rites of human invention were maintained and enforced with as much pertinacity as any of the express precepts or ordinances of Christ, that he was denied the privilege of conscientious omission of forms and ceremonies confessedly unessential, Mr. Robinson determined, at the hazard of all temporal good, to separate from the established church.

About the year 1580, a sect of violent separatists arose in England, the principal leader of whom was Robert Brown, from whom the sect was denominated Brownists. These absolutely disowned the Church of England as a church of Christ, and held it to be unlawful to hold any communion with that church. Mr. Robinson, on a discovery of the numerous factitious rites which were imposed by the church, of the arbitrary measures and high usurpations of the hierarchy, fell into the same mistaken sentiments, and connected himself with the Brownists. The sentiments which he embraced and publicly maintained, were generally adopted by his congregation. Enlightened by his luminous mind, allured by his ardent piety, attached by his unfeigned mouth, the congregation ever adhered to their faithful, beloved pastor. Mr. Robinson published some small tracts in vindication of the lawfulness of separation, and in opposition to many of the ordinances of the ecclesiastical establishment.—Many of the Brownists, unable to endure the persecuting zeal of Archbishop Whitgift and his successor Bancroft, fled to Holland and set up several churches. Those churches enjoyed the labors of several excellent divines whose names are still eminent in the departments of divinity and science.—Mr. Robinson and his people made many efforts to enjoy and perform the pure worship and ordinances of the gospel, *in a private manner*, without giving offence to those who sought to enforce a general uniformity. But the zeal of

the ecclesiastical courts and the vigilance of the pursuivants rendering this impracticable, they were compelled to look for an asylum in foreign countries. The removal of Mr. Robinson and his congregation to Amsterdam, in the year 1607, and in the year following to Leyden, was particularly described in our third Number.

Mr. Robinson was a man of an independent mind, who made truth and duty his great objects of pursuit, and was not to be governed by the prejudices of a sect. On a more near acquaintance with the principles and practices of the Brownists than he could obtain in his native country, aided by the light of the holy scriptures and an intercourse with some eminent Puritan divines, he became sensible of the unreasonable bigotry and many errors of the Brownists, and undertook to effect a reformation in their sentiments and churches. In this important undertaking, he was eminently successful. Many of the Brownists gradually came into his sentiments, and, that they might be distinguished from those who tenaciously adhered to the sentiments of Brown and went even greater lengths in error, they were distinguished by the name of *Independents*. The leading principles on which Mr. Robinson's church in Leyden was established, were these:— They acknowledged the doctrinal Articles of the Church of England to contain the essential doctrines of the gospel; they held that, that was a true church of Christ, and as such to be venerated and esteemed; that every individual church had received

authority from Christ to enjoy all the privileges, to exercise all the rights which he has appointed for his visible people; and that such a church is not amenable to any external or superior ecclesiastical authority.— They held a cordial communion with the Reformed churches of Holland, with the churches of Geneva, with the French Protestants who were regulated by the Walloon Confession, and with the most of the Reformed churches they agreed in the essential principles of doctrine and practice. They held it lawful to unite with the Church of England in Christian intercourse and divine worship, but not to commune with them, in their then existing state, in sealing ordinances. This account is taken from a Confession of Faith and a general account of that first Independent church drawn by Mr. Robinson, with great ability and learning, and published at Leyden in latin, in the year 1619. It is entitled *An Apology for the English exiles, who are vulgarly called Brownists*. In this Confession it is stated, "We hold the Reformed Churches to be true and genuine, we profess communion with them in the sacraments of God, and, as far as we are able, cultivate their fellowship." Dr. Mosheim observes, "Instead of differing from all other Christian societies, it may rather be said of the Independents, that they were perfectly agreed with by far the greatest part of the Reformed churches." The religious sentiments, in doctrine and practice, which were received by Mr. Robinson's church at Leyden, under the instruction

of that great man, and afterwards brought to America, were remarkably coincident with those which have since been so ably vindicated by Dr. Hopkins in his incomparable System; a work which will be admired in the latest periods of the church, notwithstanding the censures it now receives from many by whom it was never read. The sentiments of Mr. Robinson which have been mentioned, which were adopted by his people, afford a satisfactory reason for an extraordinary remark of that acute historian Mr. Hume. He says, of the Independents, "Of all Christian sects, this was the first, which during its prosperity, as well as its adversity, always adopted the principle of toleration."

- At the time that Mr. Robinson removed to Leyden, the celebrated Arminius was professor of divinity in the eminent university of that city, and publicly inculcated his peculiar religious sentiments. After his death in 1609, he was succeeded in the divinity chair by Episcopius, who maintained the religious sentiments of his predecessor with great ability and learning. An occurrence during his professorate, deserves a particular mention in this place. It is related in an historical tract of Governor Bradford. "Episcopius, the Arminian professor, put forth his best strength and set forth sundry theses, which by public dispute he would defend against all men. Now, Poliander, the other professor, and the chief preachers of the city desired Mr. Robinson to dispute against him; but he was loth, being a stran-

ger: yet the other did importune him and told him that such was the abilities and nimbleness of the adversary, that the truth would suffer if he did not help them; so that he condescended and prepared himself against the time, and when the day came, the Lord did so help him to defend the truth and foil his adversary as he put him to an apparent nonplus in this great and public audience, and so he did a second and a third time upon such like occasions, which procured him much honor and respect."

Mr. Robinson appears to have had no less influence with his people in the regulation of their moral conduct, than in the direction of their religious sentiments. A little previous to their removal to America, the Magistrates of the city of Leyden, in a public address to the members of the French church in that city, observe, "These English have lived among us these twelve years, and yet we never had any suit or accusation come against any of them; but your strifes and quarrels are continual."

The plan of a removal to America, projected by the congregation at Leyden, met with the cordial approbation of their reverend pastor. He considered the reasons for a removal sufficient, and resolved to accompany his beloved flock to the western wilderness. After attending to the nature of the necessary preparations, it was found that the whole company could not remove at one time, and it was agreed that the pastor should attend the greater number. At the time of the first

emigration, the greater number remained in Holland, with whom Mr. Robinson continued. He remained, however, in the full expectation of removing, with the residue of his people, to America. This confident expectation was never relinquished till his death.

When the first emigrants were prepared for their embarkation, the congregation observed, with great solemnity, a day of fasting and prayer. After preaching from Ezra viii. 21. Mr. Robinson addressed the adventurers in the following manner :

“ Brethren,

“ We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows ; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

“ If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry ; for I am verily persuaded the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw ; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it ; and the Calvinists,

you see, stick fast where they were left by that great man of God, who yet saw not all things.

“ This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithall exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it ; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.”

“ I must also advise you to abandon, avoid, and shake off the name of **BROWNISTS** ; it is a mere nick-name, and a brand for the making religion, and the professors of it, odious to the Christian world.”*

The company who were to sail for America, being composed of the younger part of the congregation, Mr. Robinson and their elder brethren accompanied them to Delfthaven, where they embarked, July 2d,

* Had Judge Marshall been favored with sufficient time for the compilation of his History, he would not have stated that the first settlers of Plymouth were *Brownists*.

1620. Having spent the preceding night in Christian converse and social worship, in the morning, after exchanging the endearments of a mutual affection, which nothing less than common sufferings in a strange land could have produced, the beloved pastor kneeled down on the sea-shore, and with a fervent prayer, committed the adventurers to the care and mercy of heaven. The pilgrims stepped on board, he gave them his blessing—that voice to which they had always listened with delight, they were not to hear again, till they hear it in the heavenly praises of redeeming love.

The emigrants were to make some stay in England, before their final departure for the western continent. After they had sailed from Holland, Mr. Robinson wrote and sent to them a most affectionate and judicious pastoral letter, which was preserved by them with the tenderest remembrance, and was of great benefit to them through the residue of their lives. In this, he counselled them, above all things else, to make their peace with God and their own consciences, by a sincere repentance of all sin, and a life of faithful obedience to the divine commands. As the next most important duty, he exhorted them to live in peace with one another. To be very cautious of giving offence, and equally cautious of indulging an irritable temper, whereby they would be liable to take offence from others. He observes, "In my own experience, few or none have been found that sooner give offence, than those

that easily take it; neither have they ever proved sound and profitable members of society, who have nourished this touchy humour." He warns them, with great earnestness, against the indulgence of a private, selfish spirit, whereby any one should be seeking, exclusively, his own personal interest. He reminds them that they are the house of God, and cautions them not to be shaken with unprofitable novelties and innovations.

For a few succeeding years, Mr. Robinson continued with the part of his congregation remaining in Holland, enjoying the utmost confidence of his own people, and rising, continually, in the esteem and affection of all to whom he was known. In 1621, and 1623, small companies of emigrants removed from the congregation to join their friends in Plymouth. So many obstacles were thrown in the way of the emigration of the principal part of the company, by the Plymouth Company in England, who liked not the religious sentiments of the Puritans, that their removal, the object of their earnest and constant hope, was delayed from year to year.

In the year 1625, the providence of God cast a sudden gloom upon all their prospects, by removing their beloved pastor to his eternal rest. This event, which threw the company in both continents into the deepest mourning, was communicated to Plymouth in a letter from Leyden, of which the following is an extract: "It has pleased the Lord to take out of this vale of tears, your and our

loving pastor, Mr. Robinson. He fell sick, Saturday morning, Feb. 22d, next day taught us twice, on the week grew weaker every day, feeling little or no sensible pain to the last. Departed this life the 1st of March. Had a continual ague. All his friends came freely to him. And if prayers, tears or means could have saved his life, he had not gone hence. We will still hold close in peace, wishing that you and we were together." He died in the fiftieth year of his age.

Mr. Robinson was a man of great dignity of manners, of a very grave deportment, and possessed, in an eminent degree, that solemn piety which was characteristic of the distinguished Puritans of his time. He had a singular talent at securing the affections and commanding the minds of men. Very few of his friends or followers ever forsook him, for every additional knowledge of his character increased their attachment and confidence. Such was his acquaintance with the human character and such his knowledge of truth, that he seldom failed of the accomplishment of his purposes. He possessed the rarest talent in polemical writers, a candor of mind, which always bowed to the force of truth. Sensible of his own imperfections, he believed that much additional light respecting divine truth remained in the sacred volume, to be sought out hereafter, by those that fear the Lord. I apprehend that the history of the church furnishes not another instance in which the founder of an extensive religious denomi-

nation has delivered such sentiments as we have in Mr. Robinson's farewell address to the emigrants for America. He requires them not to make his opinions their standard, but to be always ready to receive the truth which God in his mercy should lay before them. And expresses his confidence that much remains to be exhibited.

A certain Mr. Jacob, an English divine, compelled like many others to leave his own country, after residing several years in Holland, fully imbibed the sentiments of Mr. Robinson, returned to England in 1616, and established the first independent church in that country. In a few years, they increased to a great number. The venerable Synod who composed the Savoy Confession in 1658, which has since been acknowledged by conventions of the churches in Massachusetts and Connecticut, were Independents.

An English historian, who was a great enemy to all non-conformists, observes, "Mr. Robinson was a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the church of England. The apologies he wrote were very handsome. By his connection with Dr. Ames and Mr. Parker, he was brought to a greater moderation than he at first expressed. He ruined the rigid separation by allowing the lawfulness of communing with the church of England in the word and prayer, though not in the sacraments and discipline.*

* Dr. Ames, here mentioned, was the celebrated Professor at the University of Franeker, and author

Such was the man, who under God, laid the foundation of the eldest church in the United States.

The first Governor of the colony of Plymouth, was Mr. JOHN CARVER. During the period of the residence of Mr. Robinson and his congregation at Leyden, Mr. Carver was much distinguished for his talents and piety; and for his activity, zeal, and fidelity in the service of the company. In early life, his heart was, apparently, sanctified by the grace of God, which was evinced by a life faithfully devoted to the service of the Redeemer. He possessed a grave rather than an ardent temper, yet he deliberately embraced the religious sentiments of the Puritans, and resolved to submit to the privations of worldly good, rather than neglect or abuse the religion of a divine Saviour, by being *subject to ordinances, after*

of the Medulla Theologiae. He was one that fled from the persecution of Arch-bishop Bancroft, and found an honorable asylum in Holland. His friendship was of great advantage to Mr. Robinson, as he helped to convince him of the errors of the Brownists, and afforded him much assistance in establishing the order of the Leyden church. He intended to have removed to America, but was prevented by death, which took place in 1633. His widow and children removed to New-England, and brought his library, which was of great value. He possessed a very acute mind and extensive learning, and was one of the ablest ministers of his time in opposition to the sentiments of the Arminians. A lineal descendent from him, was that great ornament of our country, the late Fisher Ames.

the commandments and doctrines of men. He rejoiced in the privileges of a British subject, and remembered with humble gratitude the great things which God had done for his church in his native land, in delivering it from the bondage of papal superstition and tyranny. Yet perceiving that the national church, pertinaciously, retained errors, after they had been most clearly pointed out by affectionate and faithful friends; that it persisted in enforcing, by penal sanctions, rites of human prescription, unwarranted, if not inconsistent with the gospel of Christ; that it would allow no indulgence to those who begged an exemption from those burdensome services, while they would accord with all essential ordinances; he felt himself called, in the providence of God, to bear a temperate testimony against such impositions, and to exercise those rights which Christ has given to all his people. Mindful of the high precept, *Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage;* and knowing that to this no human authority was paramount; believing that many of the ordinances to which his obedience was required were an abridgment of this liberty, he felt authorized and bound to follow Christ alone. Thus he became one of the pillars, one of the most able and faithful supporters of Mr. Robinson's church.

Mr. Carver was a deacon of the church in Leyden, and retained the office after his removal to America. As an officer in the church, by his clear un-

derstanding, his sound judgment, his exemplary character, he possessed much influence, and was eminently useful in the performance of his many important duties. When we contemplate this little church, standing alone in the Christian world, with no friends or sister churches for its support, without the enjoyment of any ecclesiastical constitution, without any ancient and established usages for their regulation, the passions of individuals highly excited by oppression; while we adore the merciful care of the great Head of the church, in preserving them from ruin, we cannot but admire the wisdom, the prudence, the moderation, of the officers and influential members, by whose instrumentality they were thus preserved, and led to such an eminent purity of gospel order. The experience of two centuries has discovered no material defects in the system which they established. And no churches in the Christian world, according to their number, have, more eminently, enjoyed the divine blessing, than those which have been regulated according to their model.

When the congregation at Leyden had become generally disposed to a removal from Holland, Mr. Carver and Mr. Cushman were deputed to make application to the Virginia Company in England, for some lands within their patent, for the establishment of a Colony. On account of the many prejudices existing in England against this congregation, their first application was unsuccessful.

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The year following, 1619, they obtained the grant.—Mr. Carver, for his education, his discretion, his gravity of manners, and his activity in the business of the emigration, was looked upon by the adventurers as the proper person for their chief magistrate, before their departure from Holland.

The emigrants arrived in the harbour of Cape Cod, Nov. 9th, 1620. A political compact, which was their civil constitution for many years, was soon formed, and, on the eleventh of that month, was signed by forty-one persons, all the males who were of age. Mr. Carver is the first signer, and immediately after, was unanimously chosen Governor. No other magistrate was appointed. In the perils and distresses of the succeeding winter, all that could be done by the benevolent man, by the illustrious patriot, by the exemplary Christian, was performed by Mr. Carver, to support the settlers under their accumulated sufferings, to preserve them from despondency, to provide every practical relief, and to preserve the colony from ruin. He cheerfully submitted to an equal share of privation and labor, afforded every possible assistance to the sick, counselled the dying, and comforted the mournful survivors; his serene countenance inspired confidence in every beholder, his humble submission directed all souls to God. During the most of the period of the raging sickness, in which one half of the whole number died, Gov. Carver enjoyed good health, and was able

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to discharge the important duties devolving upon him.

The Governor having been informed that Massasoit, a powerful Indian Sachem, not far distant from the plantation, was amicably disposed towards the settlement, sent him a message, inviting him to an interview at Plymouth. He accordingly came with great state, attended by a numerous train, and on the 22d of March halted at the entrance of the town. The Governor, attended by a file of armed men, advanced to meet the royal savage, and, after much ceremony, they proceeded to a friendly interview. The Colony, very providentially, were provided with an Indian interpreter. After partaking of an entertainment provided for that purpose, "they entered into a perpetual league of friendship, commerce and mutual defence." The natives manifested the highest satisfaction at the scene. It was an event of uncommon interest, as the existence of the colony depended on the issue. This treaty was maintained inviolably by Massasoit till his death; and was the foundation of that peculiar harmony which long subsisted between the Plymouth Colony and the natives.

The negotiation of this important treaty was the last public service performed by their worthy Governor. On the fifth of April 1621, after a short illness, a mysterious providence

removed him from the afflicted colony, whose cup of sorrows now was full, removed him to the rest which remaineth for the people of God. Notwithstanding the low state of the colony, they gave their lamented Governor all the funeral honors which were in their power to bestow: the men were under arms, and fired several volleys over his grave.

Mr. Carver was a man of singular piety, of great fortitude and public spirit; grave in his manners, yet open, condescending, and affectionate. He possessed a good estate, the greater part of which was spent in the service of the colony. As a magistrate, he was firm, upright, and watchful; as a Christian, humble and exemplary. By his virtues, he was endeared to all his acquaintance, but especially, to the infant colony of which he was a most distinguished ornament and support. By the removal of such pillars, God taught our venerable fathers that his own almighty arm, and that alone, must "sustain the children of his love."

Mr. Carver's wife, who was distinguished for her piety, overcome with grief, died about six weeks after her husband. His posterity have been numerous and respectable in the Plymouth colony, and distinguished for health and longevity. One of the towns in the county of Plymouth now bears his name. O.

[To be continued.]

A Missionary Sermon, delivered in the North Presbyterian Meeting House, in Hartford, on the evening of May 19, 1812, at the request of the Trustees of the Missionary Society of Connecticut....
By DIODATE BROCKWAY, Pastor of a Church in Ellington.

2 CORINTHIANS VIII. 9.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

IN the context the apostle labors to engage the Corinthian believers in charitable contributions for the relief of the poor saints at Jerusalem. All the benevolent affections of his soul were enkindled within him, when he thought of the poverty and sufferings of these afflicted and persecuted people of God; and he pleads their cause with a zeal proportioned to their necessitous circumstances. He first endeavors to persuade the Corinthians to contribute liberally, by the commendable example of the Macedonian churches, which, though in a state of great affliction and poverty, had abounded in the riches of their liberality, and proceeded in the benevolent work of relieving their poor brethren to the extent of their ability: "Yea, saith the apostle, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

The next argument which the apostle uses to excite them to be liberal in their contributions for the poor, is derived from their Christian character and attainments. He commends them for their eminent gifts and shining virtues, and entreats them to prove the sincerity of their love, by the abundance of their charities: "Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also."

The last argument of the apostle to excite them to the exercise of Christian benevolence in alms-giving, is taken from the bounty and love of our Lord Jesus Christ, as exhibited in our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

My discourse will be divided into two parts.

An explanation of the text will constitute the first. The exhibition of the obligation on Christians, derived from the example of Christ's benevolence, to convey the gospel to those who do not enjoy it, will constitute the second.

I. The text is to be explained. It contains the following propositions. Jesus Christ was rich. He became poor. It was for our sakes.

First, Jesus Christ was rich.

The apostle, no doubt, meant to express in these words the divinity and Godhead of the blessed Redeemer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is uniformly spoken of in the gospel, as the greatest expression of love that men or angels ever witnessed, and that which chiefly rendered it such, was the glorious character of Christ, who "is the propitiation for our sins." He was the Eternal Logos, who was in the beginning with God, and who was God. Those who degrade the Saviour to a mere man, to an angel, or to what some are pleased to call a superangelical being, take away that which, above every thing else, magnifies the grace of God in the work of redemption. They cast a veil over the glory of the gospel, destroy the mysteries of the cross, and the foundation of our hopes. The gift of a Saviour is unspeakably heightened by the consideration that the Messiah was a divine person; that he was one with the Father in essence, and equal with him in power and glory. "Great is the mystery of godliness: God was manifest in the flesh," in an incarnate state, in the person of Jesus Christ, for the redemption of a lost world. Since God has given us this unspeakable gift, namely, his dearly beloved Son, who was Immanuel, God with us, there is nothing else too great for him to bestow; and we can easily believe that with Christ, he will freely give us all things.

In the scriptures the Godhead of the Saviour is expressed in language which the Holy Ghost teacheth. He ascribes to him what cannot, without blasphemy, be ascribed to a created, dependant, being; even the incommunicable attributes of JEHOVAH. Eternity, omnipresence, immutability, and omniscience, are ascribed to him. Possessing these attributes, well might he be styled by the prophet, "The Mighty God, the Everlasting Father;" and well might the apostle, say, "In him dwelleth all the fulness of the Godhead bodily." "This is the true God and eternal life."

The works of Christ exhibit his divinity. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by him and for him." When on earth, he wrought miracles, and invested the apostles with power to work them. He forgave the penitent, and is now exalted at the Father's right hand, to give repentance to Israel, and forgiveness of sins. Absolute sovereignty is ascribed to him. His empire is as extensive as his works. His dominion is everlasting, and his kingdom shall not be destroyed. Hence this honorable testimony from the Father: "Thy throne, O God, is for ever and ever."

Jesus Christ when on earth was worshipped by men, and is now worshipped by the heavenly hosts. It is the will of God, as expressed in his word, that all men should honor the Son, even as they honor the Father. Dying Stephen commended his spirit to

the Redeemer. St. John in a vision heard the ten thousand times ten thousand, and thousands of thousands, that surround the throne of God, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Our Lord Jesus Christ is the sovereign proprietor of all things in heaven and in earth—every beast of the forest is his, and the cattle upon a thousand hills. The world is his, and the fulness thereof. Behold, then, the riches of Christ! They are seen in the glory of his character, and in the immensity of his possessions.

He became poor. This is the second proposition to be illustrated.

To the unbelieving Jews the voluntary poverty of Christ was a stumbling block and rock of offence. They expected that the promised Messiah would come in all the splendor of royalty; and because his lowly appearance did not answer the expectation which they had formed in the pride of their hearts, they were offended at him. Instead of shouting, Hosanna to their king and Saviour, they cried out with indignation, "Crucify him, crucify him."

To the veiled eye of unbelief, there appears no form or comeliness in the Saviour; no beauty that he should be desired. It is not strange that those who pluck from him the crown of the Godhead, should be but little affected with his poverty. When we view the divinity and humanity, the riches and poverty of Christ, in their mysterious connection, we wonder, admire, and rejoice. Ye know, saith the apostle to Christians, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. If it had not been for his riches, there would have been nothing very wonderful in his poverty. While some can see nothing in the Saviour, but a mere creature, suffering the vengeance of a holy God for the guilty; others see the glory of the Deity, and exclaim with Thomas, "My Lord, and my God!"

He who had infinite treasures, became poor. Let us for a moment, contemplate the poverty of Christ, as exhibited in his birth, life and death. Though he was ushered into the world by the song of angels, yet he was born in a stable, and laid in a manger. His followers were few in number, and they had neither honor, wealth, nor power. So far from having any claim to worldly distinction and greatness, they were considered as the filth and offscouring of all things. Though our divine Lord went about doing good, "preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people," yet he himself was exposed to almost every species of want and distress; to hunger, thirst and nakedness. How true was his own pathetic declaration, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The sufferings of Christ increased, as the time drew nigh when he must be immolated on the altar of divine

justice. Go with me, my dear hearers, in imagination, to the garden of Gethsemane. Witness the conflict which he there endured. In an agony, which caused him to sweat, as it were, drops of blood, he said, "My soul is exceeding sorrowful, even unto death. O my Father! if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." From the garden, go to mount Calvary. Behold the Son of God in the hands of his executioners! He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. Behold him stripped of his raiment, wearing a crown of thorns, and suspended on the cross between two thieves! Hear the insults and mockery of the soldiers, bowing the knee before him, and saying, Hail king of the Jews! This is he who was rich, yet for our sakes he became poor! Who is not comforted to hear him say at length, in the extremity of his sufferings, It is finished! This voluntary poverty and humiliation of our Lord Jesus Christ was—

For our sakes. This is the third proposition.

Here is expressed the benevolent design of the sufferings and death of the Son of God. He became poor, that we through his poverty might be rich. That mercy might be extended to sinners, he left the bosom of his Father, came into the world in the form of a servant, endured the contradiction of sinners, and became obedient unto the death of the cross. The sacrifice which he offered to God for us, was himself. He was delivered for our offences, and raised again for our justification. His poverty laid the foundation for the believer's riches; not the riches which perish in using, but those which will abide when this world and its glory shall have passed away. Christ hath redeemed us, saith the apostle, from the curse of the law, by being made a curse for us. The prophet Isaiah had this in view when he said of the Redeemer, "He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This is agreeable to the language of the apostle: "He who knew no sin, was made sin for us, that we might be made the righteousness of God in him." Jesus Christ drank the bitter cup of God's wrath, that his people might drink the cup of salvation. He wore a crown of thorns that they might wear a crown of glory. In consequence of his sufferings, and obedience, we, my hearers, have a great high priest, in whose name we may come boldly to the throne of God, to obtain mercy; and find grace to help in time of need. Through the cross of our Lord Jesus Christ, the redeemed receive not only the riches of grace, but the riches of glory. This leads us

II. To show the obligation on Christians, derived from the example of Christ's benevolence to them, to convey the gospel to those who do not enjoy it.

The apostle introduced the passage from which we have been discoursing, (as has already been observed,) with the express design, to influence the Corinthians to contribute freely of their worldly treasure, for the relief and support of the poor saints at Jerusalem. And by what more affecting and weighty consideration, could he urge them to this duty, than that which is contained in the text? If they were capable of feeling the force of their moral obligation to do good to others, resulting from the example of Christ's bounty and goodness to them; if they would be constrained by the love of Christ, to charitable deeds, the text furnishes a motive which they could not resist nor evade. They were called upon to prove the sincerity of their love to Christ, by supplying the wants of his poor, afflicted members. This duty is pressed upon them by the wonderful grace and love of the Redeemer, who, though he was rich, for their sakes became poor, that they through his poverty might be rich. Giving alms from right motives, and to those who are proper objects of charity, and especially to the poor brethren, is considered by Christ as an expression of love to himself. "Inasmuch, saith he, as ye have done it unto one of the least of these my brethren, ye have done it unto me. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

If it is our duty, in imitation of the example of Christ, to relieve the temporal wants of our fellow men, it is also our duty by a like imitation, to do all in our power, to supply their spiritual wants. That charity which has in view the salvation of immortal souls, is more glorious, and will receive a richer reward, than that which regards simply the bodily sufferings, or even the lives of men. The former has a greater object in view, inasmuch as the soul is of more worth than the body. He who spends his life, like the benevolent Howard, in visiting the Lazaretto and the prison, to instruct, comfort, and relieve the afflicted and the miserable, does well. But he, who, like Paul, devotes himself entirely to the spiritual interests of his fellow men, and is willing to spend and be spent for their salvation, does better. The benevolence of Paul was greater than that of Howard, and the benevolence of Jesus Christ was greater than that of Paul.

The Jews had very contracted notions of the gospel kingdom; they ignorantly imagined that it was to be confined to their nation. To convince them of their mistake, Christ said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." He has declared it to be his will, that the gospel should be preached to every creature; that the glad tidings of salvation should go into all the earth, and his words unto the

end of the world. His ministers may now address Christians as Paul did his Corinthian brethren: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And now, brethren, beloved of the Lord, they may add, in remembrance of the unparalleled love of the dear Redeemer, we call upon you to contribute of your worldly substance in promoting the interests of his kingdom, in spreading the knowledge of his grace, and the savor of his name to the ends of the earth. Can we resist so reasonable a claim upon our charity? This is a demand which Jesus Christ has upon us; can we be so ungrateful as to disregard it? In what way can we better express our love to him, and the souls which he came to redeem, than by promoting the spread of the gospel among the poor heathen? Can you, my hearers, think of any object more worthy of your regard? To whom can you become greater benefactors than to the heathen? To what use, so benevolent and honorable, can you appropriate your treasures, as to their conversion? In what work can you engage with a better prospect of success, since God has given to his Son, the heathen for his inheritance, and the uttermost parts of the earth for a possession?

Those who enjoy the gospel, and have the means of extending the knowledge of it, to those who are sitting in the region and shadow of death, are under indispensable obligations, to improve these means to the best advantage. This is a plain duty, and one which may be urged upon Christians, by a consideration, of all others the most affecting, even the death of the Saviour. Can the believer seriously doubt, whether it is his duty, to give alms for the promotion of an object for which the blessed Redeemer agonized and died? If he wants arguments to convince him that this is a duty, or if he wants motives to perform it, the cross of Christ furnishes them. Here he may learn what the Son of God has done for his salvation, and what he ought to do for the salvation of those who know not the worth of the soul, or the price of its redemption. The subject of evangelizing the heathen has been criminally neglected. While the Christian world has slumbered, millions of precious souls have gone into eternity, ignorant of the Saviour, whom to know is eternal life. Christians begin to consider that it is important, that the heathen should be taught that there is salvation in Jesus Christ. Let them not imagine that they may abandon them, after they have breathed out a few desires, and made a few efforts for their conversion. This is not a work which can be accomplished at once, or by small means; and what are years of labor, and millions of property, when compared with the magnitude of the object upon which they are expended? What are all the sacrifices which are made to promote this benevolent object, compared with those which Jesus Christ made for our sakes? In soliciting alms to be appropriated to the spiritual benefit of the heathen, we cannot say, it is enough, until they have the scriptures in their own language; until all the

temples of idolaters shall be consecrated to the true God, and the incense of pure worship ascend to the divine Redeemer from every pagan altar.

What an extensive field, my brethren, do heathen lands open for the exercise of Christian benevolence, for the exertion of Missionary labors? Millions, and millions of our guilty race, are sitting in the solitary darkness of heathenism. The Sun of righteousness has never shone upon them. They have never heard of Him who was rich, yet for our sakes became poor. Ignorant of the atoning sacrifice which was offered to God for our sins, they are now presenting beasts and human victims to appease the anger of their gods. From the Researches of Doctor Buchanan in Asia, we learn to an extent before unknown, the enormities of paganism; enormities which surpass description, and which cannot be fully known, but by those who have seen them. What an affecting account has he given of the obscene and idolatrous worship of the countless hosts of pilgrims who resort to the temple of Juggernaut! At the celebration of the "grand Hindoo festival" "indecent emblems" are exhibited; austerities, the most severe, imposed; and various modes of self-torture practised, by the ignorant multitude, who think they are rendering an acceptable service to their idol. The immolation of females, on the funeral pile of their husbands, is a superstitious and barbarous practice that prevails extensively in India. So frequent is this "female sacrifice," that in the short space of six months, one hundred and fifteen women were burned alive, within thirty miles of Calcutta. The Romish Christians, in some parts of India, are not at all superior in point of humanity to the wretched pagans. We cannot read, without horror, the account of the Inquisition at Goa; of its cruel priests; of its savage policy; of its horrid dungeons; of its racks, and flames. Multitudes are here "condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition."

In no other way can we so effectually divert the heathen from their superstitious and unavailing ceremonies, as by giving them the gospel, and teaching them its doctrines and precepts. This blessed volume contains for them, as well as for us, glad tidings of great joy. It has power to pull down the idols of the heathen, and to destroy their strong holds. Let the word of God have free course among them, and their idolatrous temples would disappear. The disconsolate widow, instead of sacrificing herself on the funeral pile, would cheerfully acquiesce in the government of God, and in the midst of her grief, she would triumphantly sing, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let the light of the gospel shine within the walls of the Inquisition, and the keepers thereof would tremble. The gospel has liberty to proclaim to the captives, and the opening of the prison to them that are bound. Consider the deplorable situation of the poor heathen, who are in a state of spiritual exile, strangers from the covenants

of promise, having no hope, and without God in the world. The salvation of some of these out-casts from the knowledge and mercy of God, may be accomplished by your charity. Put them in possession of the Bible; this will direct them to him who appeared on the cross with dyed garments, but is now glorious in his apparel—Mighty to save. It will point them to the Lamb of God, who taketh away the sin of the world. We already hear of the triumphs of the cross among them. Oh! Let their miseries still excite your compassion. Go forth by your messengers before the face of the Lord, to prepare his way among the heathen; and may the word of the Lord have free course among them, and be glorified. That this benevolent object may be accomplished, we can, without a blush, solicit the charity of all who enjoy the gospel; for the accomplishment of this object, we are not ashamed to beg. The cause which we advocate, is the cause of humanity; it is the cause for which the blessed Saviour died. We plead for millions of souls who are perishing for lack of vision: let us not plead in vain. If our importunity be great, the cause which excites it is also great. How immense were the charities of the first converts to Christianity! They sold their possessions and goods, and parted them to all men as every man had need! What great sacrifices did they make to extend the knowledge of the Redeemer? How cheerfully did they take upon them the spoiling of their goods? How unwearied were they in their labors? How patient in their sufferings? How importunate in their prayers? No one can doubt, that they possessed the spirit of their Master, who became poor for their sakes. But how dwelleth the love of God in those who are so engaged to heap up treasures to themselves, that they have nothing to bestow upon the needy; who shut up the bowels of their compassion against the heathen!

Let us remember that the heathen are not the only people who ought to excite our compassion, and to whom we are bound to send the gospel. Many of our new settlements cannot enjoy Christian ordinances without our aid. These are not only objects of our charity in common with the heathen, but they have peculiar claims upon our benevolence. Here are our brethren; our kinsmen, according to the flesh. What blessing can we send them so valuable as the word and ordinances of God. Much has been done by the Missionary Society of this State, to supply the spiritual wants of these destitute people. And may the blessing of God which has attended their exertions, be their encouragement to proceed in this work of love.

Missionary Societies are the "stewards of our charity." And they cannot, my brethren, send the gospel to the destitute unless the people furnish them with the necessary means. Their ability to spread the knowledge of the Saviour, will be in proportion to the liberality of our contributions. Let no one say I have, nothing to bestow; I can spare no portion of my interest to convey the words of eternal life to the perishing. If what is expended in

luxury, rioting, and guilty pleasures, were appropriated to missionary purposes, what an immense revenue would it provide? In a short time it would be sufficient to furnish every family on earth with the holy scriptures, and every language and people under the whole heavens with gospel Missionaries. The words of the celebrated Saurin, when enforcing on his hearers the duty of charity, may with propriety be addressed to us: "Let each therefore tax himself. Let no one continue in arrears. Let a noble emulation be seen amongst us. Let the man in power give a part of the salary of his office. Let military men give a part of their pay. Let the merchant give a part of the profits of his trade. Let the mechanic give a part of the labor of his hands. Let the minister consecrate a part of what his ministry produces. Let the young man give a part of his pleasures. Let the lady bestow a part of her ornaments. Let the dissipated give that box of ointment, which was intended for profane uses." Such a benevolent plan carried into execution, would enable those who are intrusted with our charities, to extend the knowledge of our Redeemer to the ends of the earth.

In this age of the world we cannot want for encouragement, to engage with undivided affection and zeal in the benevolent work of spreading the gospel. The year of recompenses for the controversy of Zion draweth nigh. Christians of every name and nation are rallying round the standard of the cross, they are coming to the help of the Lord against the mighty. He who is wonderful in counsel, and excellent in working, is shaking the heavens, and the earth, and the sea, and the dry land, that the desire of all nations may come. Peace will soon be extended to Jerusalem like a river, and the glory of the Gentiles like a flowing stream. The righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth. The seed of the faithful shall be known among the Gentiles, and their offspring among every people. As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations. While we view in prospect the millennial reign of Christ on earth: let Christians remember that they may be the honored instruments of introducing it. Every Bible and every Missionary sent to the heathen, are preparing the way for his second coming; for the reign of peace and righteousness. If the ministry of John, Christ's precursor, was honorable, so also is the ministry of those Missionaries who go to prepare the way of the Lord among the heathen. They shall be had in everlasting remembrance, and in the day when God shall make up his jewels, they will have the reward bestowed upon Martyrs and Apostles. Let us with gratitude acknowledge the goodness of God in raising up Missionaries among us, whose hearts burn with zeal for the salvation of the heathen; who are willing to forsake houses, and brethren and sisters, and father and mother, to preach the gospel to those who know not the only

true God and Jesus Christ whom he hath sent. How is the ministry of such persons "applauded by the holy angels; and how far does it transcend the work of a warrior or statesman, in charity, utility, and lasting fame!" The dear youths, who lately sailed from our shores as Missionaries, have gone to carry light and gladness into dark and solitary places, and to erect the standard of the cross in the enemies' land, even where Satan's seat is. May the angel of the Lord who appeared to Moses in the burning bush, go before them, and keep them in all their way; may he give them power to tread on serpents and scorpions; may they find favor in the sight of the heathen, and be enabled by the grace of God to finish their course with joy, and the ministry which they have received of the Lord Jesus. Do the parents of these youths who have voluntarily exiled themselves from their country and friends need consolation? If out of love to Christ they have sacrificed in his service their son, their beloved Isaac, we say to them as the angel said to Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

In these times of trouble, and of rebuke, and blasphemy, when we hear of wars and rumors of wars, and earthquakes, in diverse places; when we see upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, let us be assured from these signs, that the redemption of the church draweth nigh. The sword of the Lord, which has been long drunk with blood, will be sheathed. The destroying angel who has gone forth among the nations, is followed by another angel, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The great Head of the church is raising up Missionaries for the heathen, and inspiring them with a spirit suited to their work. And as the silver and the gold are his, we believe he will dispose those who have freely received, freely to give. The most affectionate and commanding motive which can be set before a Christian audience, to influence them to engage heartily in the benevolent work of sending the gospel to the destitute, is that derived from the example of Christ's bounty and goodness to them. That I may leave this motive impressed upon the minds of my hearers, I conclude with the words of our text: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

AMEN.

Report of the Directing Committee of the Connecticut Bible Society : exhibited to the Society at their meeting, May 14, 1812.

TO THE
CONNECTICUT BIBLE SOCIETY.

The Directing Committee, in compliance with the constitution of the Society, and to acquaint the friends of this institution with the state of its concerns, respectfully submit the following report.

IN the management of the Society's concerns, your Committee have endeavoured to regulate the extent of their charity by the means which they possess. The funds of the Society have been considerably augmented and the hearts of many more have rejoiced in the gift of bibles, in this year, than in either of the two preceding years of our organization as a Society. The Society will unite with us in devoutly acknowledging the hand of God in opening the hearts of men to bestow of their abundance. We would also return our thanks to the agents who have cheerfully and zealously fulfilled their appointment in soliciting the charity of Christians to supply the destitute with bibles. Returns have been made by most of the agents and numbers of them have exceeded our expectations. With these agents it is proposed to continue our correspondence.—Such information as they may require will be furnished them from time to time. Their remittances are to be made in the months of October and April

annually. And the vacancies occasioned by resignation or death are to be supplied by others in their stead.

To accommodate those members of the Society, living remote from Hartford, who are desirous to receive the two bibles to which they are entitled, and be themselves donors in their distribution, and for the accommodation of applicants in behalf of the poor, three agents have been appointed, viz. JULIUS DEMING, Esq. at Litchfield, GUY RICHARDS, Esq. at New-London, and Mr. CHARLES SHERMAN at New-Haven.—These agents have been furnished with one hundred bibles each to supply applicants, and they are to be furnished with more as they may be needed.

In the distribution of bibles, your Committee have considered the supply of the destitute in Connecticut a primary object, and the enlargement of the sphere of your charity out of the State to every practical extent, a secondary consideration which is to be effected according to the ability of the Society. They have therefore endeavoured to call up the attention of the friends of the Redeemer, to those objects of charity who are around us and perishing through want of the bread of life. Of these we have not ceased to make mention. All our agents and correspondents are solicited to search out those who are objects of your charity. In this way much has been done towards supplying the poor in the midst of us ; but more, incomparably more, remains to be done. We repeat a commu-

nication already often made, and which there is too much reason to fear has not been sufficiently noticed, that although there is perhaps not a spot on earth of equal population with this State better supplied with the Holy Scriptures, yet many are destitute of this blessed volume; probably more are without the scriptures through poverty, than could at present be conveniently supplied, with our funds. To those who have not actually investigated this subject, this may look like a conjecture, and may seem very improbable. Such has been the opinion of many, who have corrected their mistakes by faithful investigation. It might be observed in reply to such suggestions, that in every community there are poor people who are unable to procure the scriptures. And though we have laws which are supposed to direct that bibles be provided for the poor, there are many among us who are destitute. To present this in a light in which many have seen it in practice and have acknowledged their error, from several communications on this subject your Committee have room for only two, which they would here introduce.

A gentleman, who undertook the distribution of bibles in that part of the State where he resides, writes on the subject as follows: "The bibles entrusted to my care have been distributed according to my best judgment to promote the interest of religion, and to accomplish the benevolent design of the Bible Society. They have been received with great

apparent thankfulness and often with tears of joy." After the statement of a few interesting particulars, in which the manner of reception of the bibles was truly affecting and the consequences very beneficial, he adds, "I have thanks for the Bible Society from widows and orphans, from bond and free. While I perform this duty, I return also my own, that the delightful task was mine to distribute your charity."

"Just as the bibles were all distributed, applications became numerous and I found the bible was much wanted by many. Some had a testament, some a fragment of a bible. Some unfortunate females of the lowest class came to beg for a bible. Indeed, sir, until I began to make particular enquiries, I had no idea that so many were destitute."

"August 27. "Since the above was written, I have had applications for three or four more bibles. Poor, fatherless, destitute, but serious young women come and beg for a bible. It is noised about the country that I have bibles to give to the poor. What shall I do? My heart bleeds for them. I cannot bear the thought that so many who appear to love the scriptures should be destitute of them. Do send me some more bibles speedily. I believe that a hundred are really wanted in this long neglected region. However, send me what number you please. I will endeavour faithfully to promote the object of the Society in their distribution."

In a town inhabited by a people as uniformly and strictly

walking in the good old paths as perhaps any in Connecticut, an aged father in the ministry influenced by the common impression, that all in Connecticut have bibles, neglected to attend to the subject. At length he resolved to make enquiry, and unexpectedly found some who needed this charity. He continued to search out the needy in his own parish, and in the borders of a neighbouring vacant society, and found twenty-one who were destitute of bibles. His statement of particulars was truly affecting. One had a fragment of the scriptures which was scarcely legible; another had desired the possession of such a treasure, but it was beyond expectation; a third he heard had on the Lord's day borrowed a bible of a neighbour for a little while, &c. &c. In his letter this venerable gentleman observes, that according to the best of his judgment he had distributed bibles to the needy, that they were thankful, and in some instances much affected, to think that such a way was opened for them to read in their own houses the wonderful works of the Lord. "More," says he, "would be circulated, but my time for serving God in this way is over." We feel distressed for the poor who lose such a friend. We trust and pray that he who hath the hearts of all men in his hands, will not leave them in that region nor any where without a friend who will furnish them with bibles.

In every place, where investigation has been made, the number of objects, who suffer through want of this charity,

has exceeded all conjecture. From the returns which have been made from many places, compared with others, there is reason to believe that in many societies and in the neighbourhoods of pious men, many sufferers lie forgotten in spiritual things as it respects the possession of a bible. It is earnestly recommended to the pious to search out those who are destitute of the Holy Scriptures. Let it be understood through the country that there are bibles for the poor. Those who are in the habit of visiting the needy and of furnishing them with temporal comforts, of whom we bless God, there are numbers in our land, let them enquire whether they have a bible. Let those who love the truth and who desire that its blessings may be extended enquire who is destitute of this precious treasure. Let Christians be engaged that the poor may have the gospel. If we are thus faithful, many now unknown will be found destitute, and will be enriched with the word of life.

While your Committee are thus solicitous for the poor at home, they are not neglectful of those who are abroad. Their wants have been considered, and to them also has the charity of the Society been extended. Faithful and judicious men have been selected in those places where it was found that the Holy Scriptures were needed, and according to the ability of our funds, they have been furnished with bibles for the poor.

To the Oneida Bible Society three hundred bibles have been sent in the year past for distri-

bution in the western part of the State of New-York.

One hundred have been directed for the state of Vermont, to be distributed by such hands as our agent at Hartford should judge proper to entrust with this charity.

Fifty have been sent into Wayne County in Pennsylvania, in answer to an application from that quarter.

From the State of Ohio your Committee have received information through communications made to the Missionary Society of Connecticut. That country is represented to be deplorably destitute of bibles, and urgent requests are made for their supply. The Holy Scriptures are said to be so scarce in that part of our country that many who are able to purchase them are destitute because there are none to be had. To the care of the Rev. Mr. Badger three hundred have been transmitted for distribution in that region.

Application has been made by the Rhode Island Missionary Society, in behalf of the needy in different parts of that State. Your Committee have sent them for that purpose one hundred bibles.

In Canada the charity of Bible Societies is much needed. Our Secretary has corresponded with the British and Foreign Bible Society on the subject, and is seeking information from correspondents in Canada with regard to suitable persons who may be appointed agents for the distribution of your charity. Whenever satisfactory information shall have been received on this subject, measures will

be taken to furnish them with bibles as far as we have ability to do it.

In the course of the year past 3250 bibles have been circulated by the charity of this institution, since the report was published in June last.—And in all since the organization of the Society, 5,303 bibles have been distributed. How many of Christ's poor have by these gifts been made to rejoice? How many bless God for the establishment of Bible Societies to give the gospel to the poor? Who can withhold his hand from this labor of love?

Your committee rejoice with the members of this Society and with the true friends of Zion every where, to see the growing importance of Bible Societies in the eyes of the Christian world. The wisdom of God has established the importance of a standing revelation for the conviction and confirmation of men in the truth, by furnishing the world with such a revelation in a style suited to every capacity, and by prophetic intimation that the kingdom of the Redeemer shall be enlarged by the going forth of the law out of Zion and of the word of the Lord from Jerusalem. Experience also has taught us that nothing has effected more for the permanent success of the gospel than the circulation of the Holy Scriptures.—Nothing is *permanently* done among the heathen by the most faithful labors of missionaries, unless the scriptures can be put into their hands. And in Christian lands which have long enjoyed the ordinances of the gospel, unless the Holy Scrip-

tures are generally owned and read by the people, the life of godliness decays until nothing but the form without the spirit is left. Jehovah is pleased thus to magnify his word above all his name. Christians of this age have followed these indications of God in the establishment of Bible Societies, to furnish all men with the scriptures which are able to make us wise unto salvation; and their success hitherto has been such as to yield the greatest encouragement. How many in the midst of us who were destitute and regardless of the word of life are now supplied with it and rejoice in its light? What multitudes of the heathen in various languages now read the word in their own tongue through the charity of these institutions, and the attention which they have excited to the circulation of the scriptures?

The efforts which were made by the British and Foreign Bible Society, immediately after its first institution have continued, and have been extended. The Society is more engaged, its views enlarge and its zeal increases, in consequence of the encouragement and success which have attended this charity. Notwithstanding the sufferings and burdens which are brought upon them by war and an obstructed commerce, vast sums are annually expended for the circulation of the Holy Scriptures. "In the short compass of six years, the British and Foreign Bible Society has issued from its depository in London more than 325,000 copies of the scriptures, independently of those which have

been printed under its auspices without the limits of the Kingdom." The translation of the bible into every tongue in Europe and Asia, and the possession of it by every individual is their benevolent object. Nor is it likely that such zeal will be limited by the boundaries of the old continent. It has already been extended beyond it, and we trust that He who has excited attention to this pre-eminent charity, and has crowned its exercise with so great success, will not suffer it to subside, nor cease to smile upon its efforts, until the sound of the gospel shall have gone forth through all the earth and its light shall shine to the end of the world. The attention to this subject which our brethren across the Atlantic have excited in the United States is unabated. Bible Societies are continually forming not only in populous cities but in smaller places with a view to operations the most effectual.

The surprising efforts which in various ways are made in this day for the advancement of the Redeemer's kingdom, must excite the gratitude of every pious heart. Surely the glory of the latter day advanceth nigh; it is dawning upon the world. The knowledge of JEHOVAH is spreading over the earth, and soon shall cover it as the waters cover the sea. May his name be known upon earth, his saving health among all nations.

*By order of the Directing
Committee,*

ANDREW YATES, Clerk.

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At the Annual Meeting of the Connecticut Bible Society on the 14th May last, the following persons were chosen to the offices set to their names, viz :—

His Honour JOHN COTTON SMITH, President.

Gen. JEDIDIAH HUNTINGTON, of N. London,

Rev. SAMUEL NOTT, of Franklin,

Rev. AZEL BACKUS, D. D. of Bethlem,

Rev. SAMUEL MERWIN, of New-Haven,

Mr. HENRY HUDSON, of Hartford, Secretary.

Mr. JOSEPH ROGERS, of Hartford, Treasurer.

Hon. CHAUNCEY GOODRICH, of Hartford,

SAMUEL PITKIN, Esq. of East-Hartford,

Rev. AMOS BASSETT, of Hebron,

Hon. THEODORE DWIGHT, of Hartford,

Rev. HENRY A. ROWLAND, of Windsor,

Rev. CALVIN CHAPIN, of Wethersfield,

Rev. ANDREW YATES, of East-Hartford,

ICHABOD L. SKINNER, Esq. of Hartford,

Rev. SAMUEL GOODRICH, of Berlin,

} V. Presi-
dents.

} Directing Committee.

List of Members for Life.

His Honour John Cotton Smith,

Hon. Jedidiah Huntington,

Ezekiel Williams, Esq.

Mrs. Ruth Patten,

Miss Hannah Hooker,

Daniel Wadsworth, Esq.

John Williams, Esq.

Thomas S. Williams, Esq.

Deacon Thomas Tileston,

Isaac Bliss,

Daniel Buck,

Russel Bunce,

Barzillai Hudson,

Henry Hudson,

George Goodwin,

Ichabod L. Skinner, Esq.

Edward Watkinson,

Joseph Rogers,

Rev. George Colton,

Mrs. Martha Colton,

Mrs. Dinah Huntington,

Mrs. Abigail Caswell,

Miss Lucretia Woodbridge,

Miss Jerusha Allen,

Miss Elizabeth Seward,

James R. Woodbridge,

Rev. Azel Backus,

Hon. John Davenport,

Joseph Battell, Esq.

Trustees Hale Donation,

William Leffingwell, Esq.

Nehemiah Hubbard, Esq.

Thomas Hubbard,

Joseph Kingsbury,

John R. Watkinson,

Young Ladies Cent Society,

Hartford,

Ladies Cent Society, Fairfield,

John Hall,

Rev. Dan Huntington,

Henry Perkins, Esq.

Deacon Timothy Stillman,

Samuel Newton,

Aaron Bradley,

Appleton Robbins,

Deacon Elijah Mills,

Mrs. Eunice Trumbull,

Nathaniel S. Parmle,

Charles Sherman,

Thaddens Sherman,

Mrs. Abigail Ellsworth,

Rev. Andrew Yates.

Since May 9, 1812.—viz.

Mr. Elisha Hart,

Elder Roswell Burrows,

Male and Female Cent Society,

North Guilford,

James Frisbie.

(CIRCULAR.)

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BRITISH AND FOREIGN BIBLE SOCIETY.

.....

PRESIDENT,**RIGHT HON. LORD TEIGNMOUTH.****VICE-PRESIDENTS,**

The Most Rev. the **ARCHBISHOP** of **CASHEL**,
 Right Rev. **LORD BISHOP** of **DURHAM**,
 Right Rev. **LORD BISHOP** of **SALISBURY**,
 Right Rev. **LORD BISHOP** of **ST. DAVID'S**,
 Right Rev. **LORD BISHOP** of **BRISTOL**,
 Right Rev. **LORD BISHOP** of **NORWICH**,
 Right Rev. **LORD BISHOP** of **CLOYNE**,
 Right Rev. **LORD BISHOP** of **CLOGHER**,
 The Very Rev. the **DEAN** of **WESTMINSTER**,
 Right Hon. the **EARL** of **ROMNEY**,
 Right Hon. **Admiral LORD BARHAM**,
 Right Hon. **LORD HEADLEY**,
 Right Hon. **Admiral LORD GAMBIER**,
 Right Hon. **Sir EVAN NEPEAN**, Bart. M. P.
 Right Hon. **NICHOLAS VANSITTART**, M. P.
Sir THOMAS BERNARD, Bart.
Sir WILLIAM PEPPERELL, Bart.
CHARLES GRANT, Esq. M. P.
WILLIAM WILBERFORCE, Esq. M. P.
THOMAS BABINGTON, Esq. M. P.

TREASURER,**HENRY THORNTON, ESQ. M. P.****COMMITTEE,**

Thomas Allan, Esq.	: Zachary Macaulay, Esq.
Thomas Bainbridge, Esq.	: Alexander Maitland, Esq.
Mathias Bilger, Esq.	: Ambrose Martin, Esq.
Wilson Birkbeck, Esq.	: Samuel Mills, Esq.
William Blair, Esq.	: Thomas Pellatt, Esq.
Joseph Bunnell, Esq.	: Richard Phillips, Esq.
William Burls, Esq.	: John Poynder, Esq.
Joseph Butterworth, Esq.	: James Pritt, Esq.
David Cook, Esq.	: Joseph Reyner, Esq.
Christopher Edelman, Esq.	: Josiah Roberts, Esq.
Charles Elliott, Esq.	: Granville Sharp, Esq.
Thomas Furley Forrester, Esq.	: John Siffken, Esq.
Michael Gibbs, Esq.	: Joseph Smith, Esq.
Launcelot Haslope, Esq.	: Richard Stainforth, Esq.
Thomas Hayter, Esq.	: Robert Steven, Esq.
William Henry Hoare, Esq.	: Christopher Sundius, Esq.
Thomas Hodson, Esq.	: Edward N. Thornton, Esq.
John Daniel Hose, Esq.	: George Wolff, Esq.

SECRETARIES, (*gratis*.)

Rev. JOHN OWEN, M. A. Rector of Paglesham, Essex, and Curate and Lecturer of Fulham.

Rev. JOSEPH HUGHES, M. A. Battersea.

Rev. CHAS. FR. STEINKOPFF, M. A. Minister of the German Lutheran Church, Savoy, London.

Mr. JOSEPH TARN, *Assistant Secretary and Accountant*, Spa Fields, London.

Mr. ANTHONY WAGNER, *Collector*, 3, Grosvenor-row, Chelsea.

IN this age of improvement (for such, amidst all its errors and distractions, it may justly be called) no circumstances claim more strongly the notice and approbation of every friend to Christianity, than the increased attention manifested to the circulation of the Holy Scriptures, and the facilities created for the accomplishment of this object. Our forefathers have long been honored with the gratitude they deserved, for having, at the period of the Reformation, laid open those heavenly treasures to the eyes of the vulgar, and subsequently provided for their coming more immediately and generally into the hands of the people. Societies were formed, schools were founded, and other regulations adopted, for promoting this desirable work. Little, however, comparatively, was done towards generalizing the knowledge of the Bible, till within the last fifty years; when an increased attention to education brought the minds of the common people more extensively into cultivation, and multiplied the readers of the Scriptures to a degree beyond all former example. To this, and other causes of similar operation, may be ascribed the superior estimation into which the Scriptures have risen of late years, and the strong disposition which has been manifested to promote their diffusion and reception among all orders of society. At length, an expedient was devised, of equal simplicity, liberality, and wisdom, for accomplishing this purpose, on a scale which promises eventually to comprehend, not merely the inhabitants of the British empire, nor the population of Christendom, but the whole family of man. This expedient was to separate the sacred text, upon which all Christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation, by Christians of every name and description. The proposition was acceded to, and practically adopted, by a respectable body, made up of members from various communions of professing Christians; and it was ushered into public notice, and recommended to public patronage and support, in the year 1804, under the designation of "THE BRITISH AND FOREIGN BIBLE SOCIETY."

As this was the first religious Institution of any magnitude and promise, which opened its arms for the reception of members, without any other test than that with which all Christians could conscientiously comply, it was naturally regarded with considerable interest. To some indeed it appeared so doubtful an experiment, that they could not be prevailed upon to join immediately in giving it the trial; while others, and those not a few, of almost every name and persuasion, saw in it the germ of Christian concord and social happiness; and rallied round it, as the standard of "piety and peace and pure religion."

Lord Teignmouth, a nobleman, who, in addition to the reputation he had acquired as Governor-General of Bengal, was distinguished by talents, virtues, and manners, which made him equally an object of public consideration and private regard, accepted the appointment of President; as did the highly respected Bishops of London, Durham, Salisbury, and St. David's, together with certain lay-lords and gentlemen of the highest character, that of Vice-Presidents, of this new and extraordinary Association. Thus constituted and patronized, from the popularity of its plan and the exertions of its conductors, it obtained a rapid establishment in the world; and may be considered as already possessing a larger and more efficient operation than was ever acquired by any Institution for charitable purposes to be met with in the records of mankind.

Upon its first appearance be-

fore the public, WALES and SCOTLAND distinguished themselves by individual, congregational, and associated contributions to its funds; and rivalled each other and their fellow-Christians in ENGLAND, by the promptitude and liberality of their support. IRELAND did not remain uninterested in this strife of love; but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of EUROPE felt the impulse which London had excited; and evinced the effects of it, in local associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. ASIA displayed a similar spirit, and Calcutta (where certain individuals from the Baptist Society had made a most auspicious beginning in the work of translations) became the seat of a Corresponding Committee; professing, in the name, and chiefly by the funds of the Society in London, to aid and encourage translations of the Scriptures into all the vernacular dialects of the East. This initiatory measure has led to the establishment of "the CALCUTTA Auxiliary Bible Society." AMERICA caught the same holy ardor; and a similar union of Christians, upon kindred principles, and with the same object in view, was speedily witnessed in various great towns, throughout the United States, which compose that vast and improving Empire. Several of these Associations have been assisted by voluntary Donations from the British and Fo-

reign Bible Society. Thus the flame which was kindled in London has been propagated generally over more than three-fourths of the world; and is on its way for a still more extensive and particular diffusion.

So vast is the confederacy which this Society combines, and so momentous are its consequences likely to prove, that neither the Philosopher nor the Politician, any more than the Christian or the Philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in his prodigious, complicated, and efficient machine?—a machine which, composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!

In order to form a just conception of this important Institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

The seat and centre of this Institution is in LONDON, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associa-

tions, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the UNITED KINGDOM comprehend some of the most important and commanding positions. They appear under the designation of the Birmingham, Reading, Nottingham, Newcastle upon Tyne, Leeds, Manchester, Devon and Exeter, Cornwall, Leicester, Kendal, Sheffield, Hull, Bristol, Swansea, Neath, Liverpool, Sunderland, Derby, Uxbridge, Uttoxeter, Rotherham, Baccup, Knutsford, Bury, Warrington, Colchester, Sussex, Norfolk and Norwich, Plymouth-Dock, Weymouth, Weycombe, Huddersfield, Bedford and Bedfordshire, Colchester and Essex, Suffolk, Cambridge, Hitchin and Baldock, Greenock, Edinburgh, Scottish, East Lothian, West Lothian, Montrose, Brechin, Dumfries-shire, Aberdeen-shire, Hibernian, Cork, Dungannon, Armagh, Belfast, Limerick, Londonderry, New Ross, &c. Bible Societies, or Committees. On the continent of EUROPE, it has three Auxiliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, and Basle. These stations, from their local position, and the conveniences, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that conti-

nent with the Scriptures in their several languages. In ASIA it possesses a powerful Auxiliary, not only in its Corresponding Committee, but also in the CALCUTTA Society : an Institution consisting of individuals of different Christian denominations ; eminent alike for piety, learning, and station ; and honored with the countenance and support of the government in that place. Through these Associations, and the instruments employed under their direction and encouragement, the Society at home may expect to furnish the native Christians in India (amounting to nearly a MILLION,) with bibles ; to produce correct versions of the scriptures in the various languages of the East ; and to open channels for their circulation among millions of people, who might otherwise have remained utter strangers to the words of eternal life. In AMERICA the Society is assisted in the prosecution of its object by the Bible Societies of Philadelphia, New-York, Connecticut, Massachusetts, New-Jersey, South Carolina, Maine, Savannah, &c. all produced by its example, aided by its funds, and acting in avowed communication and harmony with it. In addition to these regular and organized bodies, the Society has correspondents of various descriptions, both among the clergy and the laity, in different parts of the world, actively engaged in promoting its designs, by dispersing, at its expense, the sacred oracles of divine truth "to men of every nation under heaven."

Nor are the extension of this

Society, and its localization in so many regions more astonishing, than the effects which it has been enabled already to produce. The machine has been worked with such a degree of rapidity, and Providence has so abundantly favored its motions, that the Reports of its facts, as annually detailed, may justly be classed with the most extraordinary records of exertion and success. In the short compass of six years,* it has issued from its depository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, without the limits of the United Kingdom. In ENGLAND it has printed the Scriptures, at its own expense, in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, Danish, Mohawk, Esquimaux, Modern Greek, Manks and native Irish languages. In EUROPE it has largely aided the printing of them in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Laponese, Lithuanian, French, Romanese, Italian, Kalmuc, Esthonian, and Livonian languages. In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of them in Hindostanee, Bengalee, Persian, Arabic, Marhatta, Malayalim, Sanscrit, Chinese, Telinga, Tamul, Malay, Orissa, Seek, Burman, Carnatica, and several other dialects. The result of these operations has been, that many countries,

* The Society was not prepared with bibles and testaments for circulation till more than a year after its institution.

remotely distant from each other, and from the parent source of supply, have already been furnished with copies of the scriptures in their respective languages; and means have been created for insuring, under the auspices of divine providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen.

Nor has this splendid display of British munificence been without its merited tribute of admiration and gratitude. Appealing as it does to the best feelings of the heart, it has drawn them forth on innumerable occasions in the most animated effusions which language could convey. The impressions made by this catholic Institution on the objects of its kindness both at home and abroad, have manifested themselves in addresses, replete with expressions of the most genuine pathos. It appears impossible for persons not enslaved by prejudice, or destitute of Christian sensibility, to read, without emotion, the foreign communications which enrich the Society's Annual Reports. A higher gratification can scarcely be imagined, than that of which the Members of this Institution so largely partake. To receive acknowledgments for the best of all gifts, from persons of every language and communion, on

continents and islands, whether kindred or aliens, bond or free, friends or enemies; and those acknowledgments expressed in the language of their hearts, and written in their tears—is a felicity which it was reserved for Christians of the nineteenth century to reap, through the medium of the *British and Foreign Bible Society*.

After presenting this sketch of an Institution which reflects so much honor on the age and country which gave it birth, a formal appeal, on its behalf, to the liberality of the public, would be superfluous. It has already expended, in the course of seven years, more than 81,000*l.* in promoting its object; and though its income in the seventh year amounted to 24,683*l.* this income fell short of the expenditure by 3,619*l.* besides a charge of more than 4000*l.* on the balance in hand, chiefly on account of its foreign engagements. When these circumstances are considered, in connection with the general merits of the Society, the inhabitants of the United Kingdom can want no additional motive to stimulate their exertions in promoting, both by personal contribution, and local association, the permanent interest of an Institution, which promises, if liberally and extensively supported, to become a BLESSING TO THE WHOLE EARTH.

Religious Intelligence.

[*Inserted by particular desire.*]

DISSOLUTION OF THE PASTORAL UNION BETWEEN THE REV.
EBENEZER PORTER AND THE CHURCH AND PEOPLE OF HIS
CHARGE.

At a special meeting of the South Consociation of Litchfield
County, convened by letters missive from the Moderator, at
the house of the Rev. Ebenezer Porter in Washington, (Con.)
December 18th, 1811,

Present,

Rev. Messrs.

Noah Benedict,
Amos Chase,
Azal Backus, D. D.
Maltby Gelston.
Zephaniah Swift,
Lyman Beecher,
Samuel Whittelsey,
Bennet Tyler,
Reuben Taylor,
Luther Hart,

Delegates from the Churches.

Deacon Matthew Minor, Woodbury.
Deacon James Morris, South Farms.
Deacon Jonathan Smith, Bethlem.

Mr. Ephraim Beardsley, Roxbury.
Julius Deming, Esq. Litchfield.
Deacon David Whittelsey, New Preston.
Deacon Warren Mitchell, South Britain.
Deacon Ashbel Bostwick, Bridgewater.
Daniel Potter, Esq. Plymouth.
Deacon Jonathan Mitchell, Southbury.
Deacon Charles Dayton, Watertown.

The Rev. Mr. Benedict was
chosen Moderator, and the Rev.
Mr. Whittelsey and Deacon
Morris were chosen Scribes.

The Rev. Mr. Waterman,
being present, was invited to sit
with the body.

After the meeting was open-
ed with prayer by the Modera-
tor, papers respecting the ap-
pointment of the Rev. Mr.
Porter, as Bartlet Professor of
Pulpit Eloquence in the Theo-
logical Seminary at Andover,
and the votes of the church and
society, uniting with Mr. Porter,
in calling the consociation for
advice and decision in the case,
were laid before the consocia-
tion.

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In attending to the subject,
the consociation deem it their
duty to express, to this church
and congregation, the unfeign-
ed pleasure they experience, in
witnessing their regular and
Christian attention to the im-
portant subject, which has oc-
casioned the present meeting.

The consociation have taken
the subject referred to them,
into serious and prayerful con-
sideration ; and, though attend-
ed with difficulties on the right
hand and on the left, they have
been conducted to a united de-
cision. And that this church
and congregation may possess,
as far as may be, the light
which we possessed, and view

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the subject as it presented itself to our minds, we shall endeavor to give you a brief account of the process, by which we came to the conclusion which we have formed.

The question, referred to us for decision, is ; Whether it be expedient, all things considered, that Mr. Porter be released from his present pastoral charge, with reference to the acceptance of a call to a professorship in the Theological Seminary at Andover ?

In the discussion of this question, we took for granted a position in which the church and society, we doubt not, will concur, viz. That we are to be guided, in our deliberations, solely by a regard to the glory of God, and the general welfare of his church on earth ; that ministers and churches, and people belong to God ; and that self-denial, for the promotion of his cause, is as really the duty of churches and civil communities, as of individuals ; that as we are not our own, so we are not to live to ourselves, but to God, and to exercise that benevolence of which our Saviour set the example, when, for the glory of God and our redemption, he took upon him the form of a servant, and obeyed even unto death.

In forming our opinion on this subject, we have considered on the one hand, the importance of the connection subsisting between you and your pastor ; the endeared attachment also subsisting between you ; his great usefulness here, and in this part of the vineyard ; the pain which a separation must occasion to him, and to this

church and people ; the dangers attending a vacant state ; and the difficulties of re-establishing a gospel ministry. And we have, by no means, forgotten our own attachments to Mr. Porter, and the deep interest of all our churches in this question.

On the other hand, we were led to consider, the danger which threatens the churches from bold and impious heresies, existing in various parts of our land, and patronized by men of great learning, talents, and wealth, and eager to disseminate their corrupt opinions ; heresies, as pernicious to purity of morals and the welfare of civil society, as they are disastrous to the interests of religion and the eternal welfare of the soul. We deemed it our duty to notice, also, the manifest and signal interposition of heaven in the establishment of the Institution at Andover,—the offspring of faith, and prayer, and charity,—founded for the express purpose of supplying the churches of our land, with a learned, pious, and orthodox ministry—endowed with a liberality hitherto unparalleled in this country—uniting the confidence and the prayers of all Christian ministers and people in New England, who feel the dangers of the present day, and understand the nature and importance of the institution ; a seminary, which, in its infancy, furnishes to the churches annually from fifteen to twenty ministers ; and is, in our estimation, of as much, if not more consequence, than any college in our land ; that such an institution must be supplied with

suitable teachers ; that none are qualified but ministers experimentally acquainted with parochial duties ; that men without parochial charges, in all respects qualified, are not to be found ; and that the interests of the seminary are of such vast importance to the church of God, as to justify the removal of a settled minister for its supply. These were points, on which the consociation were unanimous.

With respect to the question, whether Mr. Porter shall be the man to supply the present vacancy at Andover, the unanimity of the two boards who elected him, our own confidence and the confidence of the Christian community in Mr. Porter, were thought deserving of particular regard.* With these things in view, and reflecting that no other suitable man could be obtained, without a sacrifice, on the part of some other church and congregation, as great as that which this people would be called to make ; and considering that God had evidently called Mr. Porter to undertake the great work of rearing ministers for the supply of our churches, and, in his holy Providence, laid upon this church and people, the duty of self-denial—What were *we*, brethren, that, with these views of the subject, we should withstand God ? In his most holy presence, and with a sincere regard, we trust, to his glory and the best good of his cause, our consciences have constrained us to give an affirmative answer to the follow-

* From motives of delicacy some expressions of friendship to Mr. Porter are here omitted.

ing questions, and to unite in the following result :

Question 1st. Is it expedient, in any case, that the consociation dissolve the connexion between a minister and a people, for the benefit of the Theological Seminary at Andover ?

Answered unanimously in the affirmative.

Question 2d. Is it expedient that the pastoral relation between the Rev. Ebenezer Porter and the church and society in Washington be dissolved, that he may accept, as soon as his health and other circumstances will permit, the office to which he is elected in the Theological Seminary at Andover ?

Answered unanimously in the affirmative.

Therefore, Voted unanimously, That the pastoral relation, between the Rev. Ebenezer Porter and the church and society in Washington, be dissolved, and it is hereby dissolved.

In the result, we have not supposed ourselves at liberty to do evil that good may come ; but have felt ourselves bound, as Christian men and guardians of the church, to exercise ourselves, and to recommend to Mr. Porter, and to this church and people, to exercise that disinterested love which *seeketh not her own*, but, in all things, has respect to the glory of God. We think also that in this decision, we conform to the immemorial usage of this State ; our College having been supplied, uniformly, with presidents and professors of divinity, by the removal of ministers from their pastoral charges.

The foregoing minutes were read, and unanimously appro-

ved, as the doings of this consociation,

Attest,

NOAH BENEDICT, *Moderator.*

S. WHITTELSEY, } *Scribes.*

JAMES MORRIS, }

A true copy of the original minutes of consociation.

Attest, SAMUEL WHITTELSEY, *Scribe*

INAUGURATION.

ON Wednesday the 1st of April, the Rev. EBENEZER PORTER, late pastor of the church in Washington, (Conn.) was inaugurated as Professor of Sacred Rhetoric in the Theological Seminary at Andover. The Rev. Dr. Holmes made the introductory prayer and preached the sermon; the Rev. Mr. Dana of Newburyport made the inaugurating prayer; the Rev. Dr. Pearson, President of the Board of Trustees of Philips Academy, read the appropriate parts of the Statutes of the Founders, and the Creed, which was repeated by the Professor elect; and the Rev. Dr. Spring made the concluding prayer.

The Inaugural Oration was omitted on account of the indisposition of Mr. Porter.

LETTER FROM MR. HALL.

The following paragraphs are extracts from a letter to the Rev. Dr. Morse, written by Mr. Gordon Hall, one of the American missionaries, after he had embarked for Asia.

"On board the ship Harmony"
Feb. 22, 1812.

"REV. AND DEAR SIR,
I TAKE the liberty of address-

sing a line to you, believing that it will ever be grateful to your feelings to hear all you can from the American Mission, in which your heart is so deeply interested.

"Our arrival at Philadelphia was safe and seasonable. We were received with warm affection and enlarged benevolence. Last Monday evening a prayer-meeting was held in the Tabernacle. Most of the Presbyterian and Baptist clergy were present; also the Rev. Messrs. Joyce and Burch, all the missionaries, and a numerous concourse. Many fervent prayers were addressed to the throne of grace in behalf of Zion, and for the success of the mission. The meeting was deeply solemn and interesting. To the missionaries it was peculiarly animating and encouraging. I believe we all blessed God and took courage.

"Mr. Ralston spared no pains in making every possible arrangement for our advantage and comfort. He has laid the missionaries and their employers under very great obligations. He, Dr. Green, and others, were active in procuring for us such national documents as may be of great use to us.

"On Tuesday morning we left Philadelphia for Newcastle, whither the ship had previously gone. We were detained till Thursday; then sailed as far as Port Penn, where we were detained till this morning, (Saturday) by a storm. We are now under way; but the wind is so moderate, that we have little hope of getting to sea. He who holds the winds in his fists will order our voyage in wis-

dom and righteousness ; blessed be his name.

"The number of souls on board the ship is as follows, viz. from the London Missionary Society, the Rev. Mr. May and his wife, and Miss Green ; from the Baptist Missionary Society, the Rev. Messrs. Johns and Lawson, and their wives, two children and an unmarried female ; brother Nott and his wife, and brother Rice and myself, fourteen in all. We have also two French passengers with us, two supercargoes, the captain, the first and second mates, and crew, making thirty nine souls on board. The accommodations of the ship are fully equal to our expectations. As yet every thing is pleasant. The Lord hath done great things for us, whereof we are glad.

"We shall ever be anxious to hear from our native land—especially from those who have taken so deep an interest in our success, as you, Sir, have. We hope you will not wait to hear from us before you write. We can make such arrangements, that letters directed to us at Calcutta will reach us. Let me beg you to write soon.

Yours, dear Sir, in Christian affection.

GORDON HALL.

"February 24. Between the capes in Delaware bay. I have opened this letter to inform you that contrary winds obliged us to return to Port Penn, on Sabbath morning. A kind Providence permitted our missionary company to have regular worship on the Sabbath. I preached in the morning, brother Johns, P. M. Though separa-

ted from the house of God and the congregation of his people, we humbly trust that our Saviour was with us. Owing to the situation of the ship, but one mariner attended. The captain has expressed an intention to join with us not only in the worship of the Sabbath, but in our morning and evening exercises, as soon as the ship is at sea. In this respect things appear favorable. May God grant his blessing. Wind now fair—we move rapidly—farewell."

This letter was sent back by the pilot boat, and contains the latest intelligence from the missionaries. The public will not probably hear from them again till next autumn.

The following letter was written by the wife of one of the missionaries, on the evening before the vessel sailed from Salem.

"HERE am I, my dear mother, on board the brig Caravan, in a neat little cabin, with brother and sister Judson, Mr. P—and Capt I—, (who will spend the night with us,) and another dear friend whose beloved society enlivens my spirits, and renders my situation pleasant. I have at length taken leave of the land of my forefathers, and entered the vessel which will be the place of my residence, till I reach the desired haven. Think not, my dear mother, that we are now sitting in silent sorrow, strangers to peace. Oh no ; though the idea that I have left you, to see you no more, is painful indeed ; yet I think I can say, that I have found the

grace of my Redeemer sufficient for me—his strength has been made perfect in my weakness. We have been engaged in singing this evening, and can you believe me, when I tell you, that I never engaged in this delightful part of worship with greater pleasure.

“Our accommodations have exceeded my highest expectations. God has ever been doing me good; He *will not* leave me in this trying hour. I feel distressed that I should cause you and my other dear friends so much pain. Why should you feel anxious, my mother? Let me entreat you to dry your tears which have been shed on my account, trust in God, and be happy. The agreeable disappointment which I have met with relative to the accommodations of the vessel lays me under renewed obligations to devote myself entirely to my covenant Redeemer. I feel a sweet satisfaction in reflecting upon the undertaking, in which I am engaged. It is not to acquire the riches and honors of this fading world; but to assist one of Christ's dear ministers in carrying the glad tidings of salvation to the perishing heathen of Asia.

“I intended to have written a long letter to our dear M—before I left Salem; but have found it quite impracticable. Do give my love to her and Mr. H—. I hope they will not forget me when I am a stranger in a strange land. Remember me affectionately to Mr. and Mrs. W—, Miss H—, and all my other friends. I shall think much of the society of females in my native town. Will they

not make me a subject of intercession at every meeting? O that they may be abundantly blessed.

“I never shall repay you, my dear mother, for all the kindness and love you have shewn me thus far in life. Accept my sincere thanks for every favor, and Oh forgive me for so often causing you pain and anxiety. May the Almighty reward you a hundred fold for your kindness to me. And now, my dear mother, what more shall I say, but ask you to pray for me, and engage other Christians to do the same.

“There is a calm for those who weep,

A rest for weary pilgrims.”—

Parting sounds will not be heard in heaven. May we meet there, after lives filled with usefulness and duty. I have a thousand things to say, but must stop short.

It is late—I must retire—
Dear mother, adieu.”

[*Panoplist.*]

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*Extracted from a Narrative of
Personal Experience.*

AFTER describing much anxiety to obtain salvation, the writer thus proceeds: “It was not now as heretofore; my convictions followed me closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking

termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawing of a guilty conscience, seemed to be a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense which I then had of the evil of my sin, and the dreadfulness of God's righteous displeasure against me on account of it, came very far short of *truth*; but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I sensibly perceived that if God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind what must I do? Indeed, I felt utterly at a loss what to do. It is difficult at this distance of time to recollect with precision the mi-

nute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, *Though he slay me, yet will I trust in him*: and forasmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength. It excited a sort of *peradventure* the Saviour of sinners may save my life, mixed with a determination *if I might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge: for I well remember that I perceived

something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance and is humbled in me!) and as my eye was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. The notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of those exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so, and have found rest unto my soul sooner

than I did. I mention this, because it may be the case with others, and who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think I also did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good. Indeed I thought nothing about the exercises of my own mind, but merely of my guilt and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me—I had *thought* I had found the joys of the gospel heretofore, but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them."

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